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It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

To Our Subscribers—*Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, Wealth & Welfare Madras-Thyagarayanagar.*—Editor, W. & W.

EDITORIALS

I

Means Should not Destroy the End

"The Self is all the gods; all's in the Self;
The self it-Self puts on the bonds of Karma;
And then it frees it-Self from them, again."
—Manu.

"Within our-Self deliverance must be found".
—Budha.

"How can the All-pervading, Who holds all,
Be brought into a temple and confined
In a small image on a pedestal!
How fix the Omnipresent to one spot!
How can the Infinite be circled round
By pigmy man! How may we bow to Him
Who has no Second that could bow to Him,
Who is our very Self naught else than We!"

Not properly understanding the possibility of realising Self as mentioned above people take to worship of images.

Formal worship is unavoidably craved by the child-mind. Such formal worships are obviously needed, in the beginning, for spiritual, moral, and emotional, education of the growing soul.

It is something like apparatus, exercises, games, social work, that are needed in kindergarten schools, Colleges and Universities.

Within due limits, it is desirable and indeed looks indispensable.

Excessive clinging to external things is weekness not wisdom.

It should be vigilantly guarded against.

Wise parents should take care to gradually wean their children from dependence on them (the parents), and encourage and train them to stand on their own feet.

Man clings to form, being himself naught else than God incarnate in a form, and finds it difficult to turn at once to the Formless, therefore, all religions try to take him, step by step, from outer worship to Inner Worship.

Unfortunately, instead of getting into Inner Worship, people get stultified with debasing superstitions and fears, maddened with murderous bigotries and allow themselves to be preyed upon easily.

Agni Purana says:

"The child-soul's gods abide in wood and stone;
Of average man, in holy lakes and streams;
Of the intelligent, in heavenly orbs;
The wise man's God is his Immortal Self."

Those who know more should not shake the minds and faiths of those who know less, too violently.

People should be taught according to their intelligence.

The mind is not able to grasp abstract things, but requires something concrete.

The Abstract *ex-ists* in and through and by the Concrete.

General Laws *appear* in particular Facts. Psychology and Metaphysic are illustrated, are realised, by History, by the whole World-Process.

So, there is no impropriety in the child-soul clinging to a noble ideal-istic 'Image'.

Even a sage-soul feels a devoted attachment for a yet higher and more advanced and perfected Individual Deity represented in a grandly artistic Imaginary 'Image'.

The Brhad: Upanishad says:
"The Absolute hath be-ing in two forms;
One is the Formless; the other is 'all forms'.
The Formless is Unchanging, Permanent;
While 'forms' all mortal are, changing incessant.'
Gita says:
"Let not the man, who knoweth all, disturb
The slower minds of those who know not all;

Do not confuse child-minds with abstract thoughts;
They must continue for some more time yet

To learn from pious rituals and good works."

Speaking out too much and too freely about things which they cannot yet comprehend will only perplex child-minds.

Souls not yet sufficiently experienced and advanced, are apt to be repelled, even greatly angered, on hearing of identity, in essence of man, nay, of all living things with God.

Scriptural declarations must not be pressed upon them.

While warning the wise man not to disturb the simple mind, to the advanced and thoughtful soul capable of hearing and holding wisdom, Lord Krishna says:

"Nought is outside of me; all This is strung
On Me, is beads upon a thread; all moods,
All acts, good, bad, mixed, all are Mine along;
Yet am I not in them; they are in Me.
Joy, sorrow, life, death, fear and fearlessness,
Fame, infamy, gifts, acts of sacrifice,
All these arise from Me and Me Al-one;
Death, Deathlessness, Truth, Falsehood, all am I;
Drought, Rain abundant, Seed, Vitality,
And Birth and Death—all these are made by Me.
From Me, in Me, Forgetfulness of Self
And Folly's utmost limit; from and in Me
Wisdom too of Remembrance of the Self."

God, Lord, all ultimately mean the Universal all-pervading Self; Child-mind cannot, and must not be expected to, realise the whole Truth.

It has to evolve and grow to the stage of 'parent-mind'. It should become able to stand on its own feet, and develope power of self-conscious intro-spection, inner eye, mental eye, before it can recognise it-self, and every self, as a piece of *the Self,* and as maker of its own destiny.

Till then, i.e., so long as it remains 'child-mind' it must rest in the arms, or be helped along by the hands, of a 'parent', an 'Elder'.

"What the undeveloped man seeks in others;
What the advanced man seeks is him-self."

The Spiritual essence is that there is no highest Deity outside the human mind.

"The heavens are still; no sound.
Where then shall God be found?
Search not in distant skies;
In man's own heart He lies."

Bhakthi Legends of Hinduism and other religions are full of stories of soul-purifying 'visions' won by simple heart and faith undoubting, the faith that can move mountains, though child-like works of worship very acceptable to the All pervading Spirit of Love.

Image worship would serve its rightful purpose, if it is kept within strict limits; not positively encouraged; and if elders and spiritual ministers keep constantly reminding the people that the image or idol is only a symbol, a remembrancer, of the One God, inspite of the beautiful heart-purifying soul-uplifting legends of true devotees of all races and religions.

All religions have their specially sacred shrines, bathing places, towns, places of pilgrimage, etc.

The purpose of all is to keep mind fixed on higher and higher religious thoughts, spiritual ideas and virtues.

All these are only the first step towards introspection and meditation.

The soul must pass through all sorts of experience before it becomes perfect.

But here, or elsewhere, the human heart runs to excess, and converts good into evil.

Instances are not wanting of how extravagant beliefs gradually grow up round the memories of great persons and places.

The child-mind cannot see the miraculousness of the familiar. It invents romances.

They are its nourishment which should not be wholly forbidden. Otherwise the child-mind will languish.

But, also, when adolescence and youth have been reached, they must be replaced more and more by the real. Without this, bitter controversies between rival sects, over subtlities and hair-splitting cause trouble.

Merely formal repetition of their sacred books without realisation of meaning is craved by the child-mind.

Within due limits, it may be desirable and indeed indispensable.

Such methods of worship ought not to be clung to.

We should guard against clinging to external things.

Idol worship, pilgrimages, Baths etc. should be the outward symbols of inward graces.

If done in the right spirit and right guidance, they are initiations and leave behind permanent impressions of great spiritual value.

Means should not be allowed to overpower and destroy the end.

II

TAKE NEEDED LESSONS FROM THE MARCH OF TIME

See *What* is said: do not see *who* says it.

What stands to reason, take it readily, even if uttered by a little child.

Take good example from even a foe.

Put aside that which offends the reason, though it may be said to be part of God-spell.

Note that the one World-Teacher is the World itself.

The whole world is the finest teacher of how to behave to the wise man who can observe the world.

To the unwise it is a ruthless foe.

Let followers of the several schools of politics in Indian Democracy, or rather of proclaimers of the same one democracy under the Indian Constitution in Independant India, in different languages and times and provinces, be only loving, simple, straight of heart, only a little reasonable.

They would fill their homes and all other homes of the whole country if not of the whole world with loving peals of joy and with mutual service and real blessings of democracy.

Instead, what do we see now in India today?

Have they been filling the country in all provinces with loving peals of joy, and with mutual service and real advantages of politics? No!

Instead, they have been filling them with cruel cries of hate and quarrels, bloodshed and torture, and turning politics from greatest blessing into worst curse of mankind.

The soul which has learnt true humility, cannot behold these conflicts without great agony of heart.

Worst and most saddening feature of these terrible conflicts is that they are all about merest words and parties, utterly non-essential and superficial trivialities.

Parties are many, reason is one, and all are citizens of India.

Laders of different parties wedded, loyal, faithfull each to his own favourite, must also be able to yet admire, nay, with reverence, if they are real and thoughtful citizens and not bumptious quacks, the same common factor of genius, skill, unremitting application, manifesting in all.

Those who see good in others, others see good in them.

Those who see evil in others, others see evil in them.

Those who see both the good and the evil in others justly, others judge them justly also.

The Science of 'Emotions' tells us that if we give credit to another for a virtue, even if it be not manifest in him, his mind, his waking mind, is filled with the idea of it, and thereby we stimulate the seed of that virtue, which is also necessarily present in the sub-and supra-conscious deeps of his (sleeping) mind, to sprout and come to the surface and manifest.

If one party appreciated another, in the interests of democracy, that other will further develope the aspect appreciated, and will also reciprocate, and appreciate the one and help it to develope similarly also. Will Congress Party note this?

Compare the English adage, 'Give a dog a bad name and hang it'. This may be supplemented with, 'Give a dog a good name, and tame it'.

Mockery is the fume of little hearts, and noble manners come from noble minds.

The narrow minded man observes only the differences. The wisdom in all ages has made friends of all.

"Separatism, difference, exclusiveness,
Characterise at once the animal mind:
The soul of oneness is the soul of man,
The soul of all-inclusive Sympathy,
Of Unity and of non-separateness."

It requires a serious effort to enter with living sympathy into the character of another party, or of another course of thought.

All must feel, not with a sense of gracious superiority, but of devout thankfulness, that, here and there, that is supplied which we could not have provided.

All must acknowledge how peculiar gifts or a peculiar environment, how long discipline or intense struggle, have conferred upon others, the power of seeing that which we cannot see.

It could be more natural to appreciate the good points of others, than to depreciate.

Our astute political friends act smartly double parts, with Scriptures and Mahatmajee's advice under their arms and sin in their hearts!

They are intent on setting by the ears, all others, like chess-players pushing on their pawns and tools!

Sree M. Anantasayanam Iyengar, Speaker, Loka Sabha, says: "Democracy, with all its weakness, is the *only institution which would* elevate man and allow him to grow to his full stature".

He also says that party system is inevitable in the Parliamentary democracy we are having in India.

Sree Jaya Prakash Narayan says that party system is not essential for running a Democratic Government and we are also of the same opinion.

We go further to state that in a Democratic State there ought to be no party feeling at all.

Every one should use the God given brains and do and act in such a way that he will build up further and further democratic principles in the best interests of Free India.

But Sree Anantasayanam says that for the success of Parliamentary Democracy there should be a healthy and strong opposition party, before long, and he also explains and hopes that all opposition parties interested in democracy should combine into a strong opposition.

If the opposition parties were treated with contempt as the Congress Governments in some States in India do-with the backing of the brute majority—a sense of frustration is created in them goading them to take law into their own hands.

Once a majority decision is taken, the opposition should have no right to resort to direct action to flout it.

Is it not a sorry affair that the opposition parties in Kerala—through combines for opposing the Party in power, have enabled their followers to take the law into their own hands as was seen in Kerala today.

With the party in power with a very brute majority of votes to support the Government, fearless and intelligent public opinion cannot develope in the country.

Just before the election—General election—the President should take the resignation of all Ministries in the country and hand over the Civil Administration to the impartial and disciplined Military Chief for the very short election period who will see that the voters are allowed to vote as they like and not put under duress by the ruling party.

This would enable the voter to vote according to his judgment and not goaded by party clics and with future assurances of the Party in power.

The only remedy for the democracy to thrive is for building up a Loka Seva Sangh with a common platform for all parties to meet and discuss the affairs of the country. Congress now as a party can't speak for India as a whole.

Sree Nehrujee deprecates the tendency of opposition parties to decry the achievements of the country and create an atmosphere of diffidence by indulging in statements that they were on the brink of a precipice and on the way to ruin. He has declared emphatically that "it is factually wrong and I will not accept such a statement."

Will the opposition parties—an undesirable combine—only for destructive purpose—today in Kerala —bear this in mind and not pollute the Congress Central body and the Central Government with poisonous statements which are half true and exaggerated.

Their aim seems to be to get rid of this majority-elected Government by any means!

What is sauce for the gander is also for the goose!

To cry that people in Kerala are in danger of life and the whole of Bharath is in danger is really an attack on Bharath and its Congress Party Government itself.

Those at the helm of affairs should not allow their followers in Kerala to act differently from what they expect their opposition today in other provinces with Congress Majority.

It is possible that the Communist Government is trying hard to keep the unruly elements under control —inclusive of Congress, Communist and all other parties.

Because the Congress Party is in power in other provinces it should not be a license for the opposition in Kerala to deprive the citizens of Kerala who have formed their own Government on the sanction of the majority votes and to make all sorts of cries and howls.

Sree Nehrujee should really appreciate the tact and the capacity of the people at the helm of the administration of Kerala and sympathise with them and advise the opposition in Kerala and others elsewhere also to avoid creating the peculiar climate by their repeated statements that the Kerala was not progressing, but is in danger.

Shee Nehrujee also points out that Congressmen also cry with their opponents.

If the Congressmen do this is it because of their prejudice or real conviction that what the Governments in Congress-ruled States are also not to their expectation!

Though not enwrapt in robes like thee. O
Congresswala!
I am not bare of soul as thou art, friend!
All interests, emotions, tastes of art,
A very riot of all feelings—Mine!
Yet am I not distraught because of that.
I am not an idol worshipper, no doubt;
An infidel in your eyes; not of the faithful flock.
Lover and love, congress and communism skilled,
Are one, O friend! and only darkness reigns
In Congress minds and party equally.
Come thou into my garden; then wilt see
The white Blaze of the Light of Unity!
Look well, Loved, Lover, rose and thorn, are one!

A rather 'wildly beautiful' hymn to Love Divine, by a Communist friend, a staunch democrate, with a touch of 'superphysical worlds', somewhat in the vein of Shelly, may also well find place here when lessons are needed from March of Time.

NOTES

OUTWARD SYMBOLS OF INWARD GRACES

(E. U. A. R.)

"All religions have rites and ceremonies, all of which are 'outward symbols' of inward graces, some more refined some less. If done in the right spirit, under right guidance, they are 'initiations' and leave behind permanent impressions of great value."

The living body is a 'symbol' of the powers of the 'Spirit.' Symbols express, in terms of matter, things, processes, movings, of the mind.

Yatra, Yajna, bali-dana, pilgrimage, vows of poverty, 'entering' religion, 'joining a monastery or convent-all these 'symbolise' wandering and search of the soul for the Supreme Self, finding and seeing of It, self-extinction into It and giving up of all sense of separateness.

The real purpose of pilgrimage is excellently illustrated in a conversation which a Mussalman saint, Junaid, held with a person just returned from Mecca:

"From the hour you began journeying away from your home, have you been journeying away from your sins also?

"No." Then you have made no journey.

"At every stage where you halted, had you advanced a stage towards God?

"No." Then you have covered no stages.

"When you changed your ordinary clothing for pilgrim's garb, did you discard your vices and put on virtues?"

"No." Then you have not put on pilgrim's garb.

"When you stood near mount A'rafat, (wisdom), did you stand in contemplation of God?"

"No." Then you have not stood at A'rafat.

"When you circumambulated Kaaba, did you behold all aspects of Immaterial Spirit?"

"No." Then you have not gone round Kaaba.

"When you ran between (two hills) Safaa and Marwaa, did you achieve purity (Safaa) and considerateness (Murawwat)?"

"No." Then you have not done any real running.

"When you reached the place of sacrifice, did you sacrifice your worldly desires?"

"No." Then you have not made sacrifice.

"When you threw pebbles, did you throw away whatever sensual ideas were in your mind ?"

"No." Then you have not thrown pebbles, and have not performed pilgrimage.

HEALTH

FIRST AID

(By Sri Swami Sivananda)

INTRODUCTION

First Aid is a science to be learnt by the layman to help the injured or the afflicted before the doctor arrives. The spirit of helping the injured is not found everywhere. We can talk much about helping others, but that helping urge has to come from within: Everyone has this virtue latent in him and every endeavour should be made to develop it. Nature tries to create everything in its perfection. The crowning effect of its creation is the human body. God has given us the human body only to serve and ultimately attain Him. The best manifest aspect of God is humanity. The only creation of God which can attain Him is the human being.

From evolution we can see the development of animals from the unicellular organism to the multicellular individuals, that is, from the plant to the bird life, animal life, monkey life and ultimately the human life. By cultivating a sympathetic heart you are definitely prone to help the injured during his miseries. By that way you are not only helping him but serving the same God who is within him and you. To talk about this wonderful creation, the human life, no scientist has found out the mysteries of man as yet. God has given us special senses like the nose, ears, etc., together with the power of discrimination and intellectual decision. When we smell a flower the sensation of smell is carried through the olfactory nerves only up to the base of the brain. The sensation of the smell is further carried to the cortex of the brain which enables us to say that the flower which we smelt was a rose or a jassamine. We are however not capable of discribing how this imperssion is formed.

The scientific progress achieved in the field of medicine is quite encouraging indeed, and it is the earnest desire of every doctor that there should be no limit to this advancement. But no one has conquered death, nor will it ever be possible. For the law of nature is that wherever there is procreation there must be extinction as well. Certain amount of trust in God and dependence on the will of Providence cannot be discounted even by the ablest physician on earth. We have to approach therefore the diseased or the afflicted in a spirit of humility, doing our best and trusting in the grace of God.

A knowledge of anatomy and first aid is extremely necessary for one and all, as it will help you to save the lives of many in times of accidents and emergency and help yourself, your family members and friends. The poor can save the bills of the doctor, and you can purify your heart by selfless service.

If you know exactly what to do in cases of accidents and injuries you are indeed a blessing to yourself and to others. If you are endowed with an adequate knowledge of first aid you will rejoice in service and obtain the grace of the Lord. You will regenerate your spiritual nature quickly. You will save many lives from death. First aid to the injured is the greatest Yajna or sacrifice and the highest form of Yoga.

It is deplorable to stand and gaze like a fool when the injured person dies for want of a little simple help. Hundreds of people have died from loss of blood, poisoning, snake bite, drowning and other injuries in the street, when all that was required to save their lives was such a little first aid as any person with commonsense and simple medical knowledge could have given.

The spirit of service is the prerequisite. Unless you have the inner urge to rush to help others in distress disregarding your own need or comfort, no amount of learning will be of any use. A compassionate, tender, loving, sympathetic, understanding heart must be cultivated first.

Never discount the aid of the doctor. You are only filling the emergency gap until the doctor arrives to keep the patient from collapsing helplessly. Learn your job well, always from a well-trained doctor or a nurse. Attend the First Aid Course either at the Saint John Ambulance Association, or the Indian Red Cross, or at any other competent institute, and get a certificate. It is high time that Indian universities should include in their curriculum a first aid course as a compulsory subject in all high schools and similar institutes.

If you are not an expert, do not dabble in serious cases but run for the doctor at once.

Plunge yourself in humanitarian service, enter the kingdom of God, and enjoy perennial happiness. Come to Ananda Kutir quickly, and I shall give you instruction in first aid and make you a first aid Karma Yogi in a very short time. Kindly write beforehand.

TO THE FIRST AIDER

1. Pray before you start your work. Be courageous. Be calm. Be cool. Be collective. Be not confused.
2. Do not move a patient who has shock.
3. Do not allow the patient to see his wound or injury.
4. Allow a flow of fresh air for the injured patient. Keep the crowd at a distance.
5. Prevent excessive loss of blood. Treat the shock first. If there is stoppage of breathing, try to restore breathing.
6. Do not handle fractures roughly.
7. Do not give any liquid or food when the patient is unconscious.
8. Do not give alcohol in case of bleeding. It will increase bleeding.
9. Apply splints to fractured limb before you remove a patient.

FIRST AID BOX

Equip the box with:

1. A small packet of cotton wool.
2. A small packet of white lint and a small packet of pink boric lint.
3. A small phial of Tr. Iodine.
4. A small phial of Tr. Benzoin.
5. A small bottle of boric powder.
6. Some safety pins.
7. Finger bandages, 2 and 3-inch bandages and a triangular bandage for making sling.
8. Scissors.
9. Soda Bicarbonate 2 ozs.
10. White or yellow caseline 2 ozs.
11. A spatula to spread ointment on lint.
12. A small bottle of Salvolatile or Spirit Ammonia Aromaticus.
13. One oz. measure glass.
14. Carron oil, a mixture of linseed or coconut oil and lime water, useful in burns and scalds.
15. Splints.

GENERAL INSTRUCTION

(i) Have proper method of approach to the patient when you hear of an accident. Close your eyes. Pray to the Lord. Repeat your Mantra. Invoke strength and grace of the Indweller. Meditate for a few minutes.

(ii) Do not lose your presence of mind and courage.

(iii) Do not express the seriousness of the case before the patient. If you tell the patient that he is serious and there is no hope of recovery, he will immediately die, due to shock.

(iv) Give hope to the patient. Encourage him by sweet words even though the accident is serious. Give him a strong life by your sweet words.

(v) Make the best use of the things available at hand. Do not run hither and thither for securing standard appliances. Do not waste even a single minute.

(vi) Have a very fertile brain. Be dexterous. Your mind should work in electric speed. The proper remedy should automatically suggest to you consistent with the seriousness of the case.

(vii) Do not attempt to render first aid in cases where hospitalisation is absolutely essential. In fractures or dislocation of the bones, entry of foreign bodies in the ear, nose or stomach, injuries affecting the eye-balls, etc., take the patient at once to the nearest hospital. A first aider is not expected to act the part of a doctor.

(viii) Do not kneel over the head of the patient. Watch him from a short distance. You cannot observe all the parts of the body from nearby.

(ix) If the patient is unconscious do not give him any food or drink. Sprinkle some cool water over the face.

(x) First aid, home nursing, hygiene and sanitation are the four items of treatment in the Ambulance. An ambulancer must have a sound knowledge of these.

(xi) Study elementary books on medicine, bandaging, first aid, anatomy and physiology. A study of these is a great help for the first aider.

(xii) Be in touch with an experienced first-aider for some time.

(xiii) Note down every detail of the case in a small pocket note-book so that you may give a correct account of the accident to the doctor.

(xiv) Do not hesitate to tear a portion of your cloth or kerchief and use it as a bandage or sling.

(xv) As far as possible, keep the injured person free from the curious onlookers who pass by. This may aggravate the shock.

(xvi) Allow plenty of fresh air into the patient's room.

(xvii) When you examine a patient, uncover him as little as necessary. Exposure increases the shock.

Diagnosis

Diagnosis is a very important factor in Ambulance. If the diagnosis is correct, the general treatment is very easy.

There are three important factors in diagnosis. (1) signs, (2) symptoms, and (3) history. What you are able to observe with the help of your senses, is called the *sign*. There is bleeding and swelling at the affected part. *Symptoms* are the complaints of the patient, pale face, unconsciouness, weak pulse, slow pulse, suffocation, etc. This will guide you to find out the nature of the injury. The patient will feel giddy, feeling of cold and pain at the affected part. *History* is nothing else than the common history which the patient or the bystanders may give, *e.g.* "I was about to fall: I kept hands down to avert a fall, and my collar bone was affected. Now I am not able to use the shoulders."

Generally, in finding out the nature of the case, symptoms and common history will not help you much. You have to observe the spot carefully and diagnose the case properly.

The key to success in first aid lies in your improvising appliances on the spot without depending upon standard appliances. If you can get them, well and good. If not, make the best use of twigs, your kerchief, papers, inside of an envelope, your pencil, etc., in bandages, tourniquet, applying pressure, etc.

Urgent Conditions

There are three urgent conditions which have to be attended to immediately without any delay. You can attend to minor injuries later on. Otherwise, dangerous result may ensue. The urgent conditions are (1) bleeding (technically called hæmorrhage), (2) suspension of breath (asphyxia) and (3) shocks.

In almost every case of an accident there is a shock following it. If all the three are found in a case, you have to attend to them in the above order. All these three should be rather simultaneously attended to. When you are busy in stopping bleeding and dressing the wound, your assistant can treat the shock.

Hot water bottles, smelling salt, stimulants like hot coffee or tea, wrapping with warm blankets, massage, are useful in treating the shock. Encouraging words will act as a mental balm and the patient will have great relief.

MAN IS THE HIGHEST PRODUCT SO FAR OF NATURE IN EVOLUTION!

The spirit of helping the injured or the affected is not found everywhere. It is very difficul to develop that virtue. We can talk much about helping others, that helping nature should come from within. Everyone has this virtue latent in him and every endeavour should be made to develop it. Nature tries to create everything in its perfection. Man is the highest product so far of Nature in evolution. The crowning effect of its creation is the human body. . .God has given human body only to serve and ultimately to attain Him. The only creation of God which can attain Him is the human being. By evolution we can see the development of animals from the unicellular organism to the multicellular individuals. That is, from the plant to the bird life, animal life, monkey life and ultimately the human being. By developing a melting heart you are definitely prone to help the injured during his miseries. By that way you are not only helping him but at the same time you are serving the same God who is within him and you. To talk about the wonderful creation, that is the human being no scientist has found out the mysteries of man as yet. God has given us special senses like the nose, ears, etc. When we smell a flower, the sensation of the smell is carried through the olfactory nerves only up to the base of the brain. The sensation of the smell is further carried to the cortex of the brain which enables us to say that the flower which we smelt was a rose or a jasmine. We are, however, not capable of describing how this impression is formed.

THE HUMAN BODY—THE MYSTERIOUS PALACE OF BRAHMAN

Coming now to the subject matter, I shall give you a small description of the framework of the body. The framework of the body is called the skeletal system. It consists of the head, the trunk and the extremities.—

The head or the skull is almost ball-like in shape composed of a series of flattened or irregular bones, which with the exception of the mandible or the lower jaw-bone, are jointed together immovably. It is supported on the top of the vertebral column which is known as the first cervical vertebra or the atlas. Below the atlas is the second cervical vertebra or the axis which forms the pivot upon which the atlas carrying the head rotates.

The trunk is divided into two large cavities viz., the upper cavity or the chest and the lower cavity or the abdomen.

The chest is a boxlike cavity made up of a number of small bones called the ribs anteriority attached by a small bone called the sternum and posteriority attached to a series of small bones called the vertebrae numbering thirty-three. The chest contains the most important organs of the body, viz., the heart and the lungs. The chest is separated from the lower cavity or the abdomen by a dome-shaped muscle, the diaphragm.

The abdominal cavity consists of various organs like the stomach, the small and large intestines, the liver, kidney, pancreas, etc. The pelvic cavity contains in the case of males, only the bladder, whereas in females it contains the uterus also with its attachments. The uterus is the bag in which the child grows.

Next comes the extremities, the upper extremity and the lower extremity. The upper extremity consists of two import-

ant bone structures. They are the humerus or the upper arm and two smaller bones below the humerus called the ulna and radius which constitute the forearm. The upper arm is connected with the body by a ball and socket joint while the ulma and radius are connected with the humerus by a hinge joint. Attached to the forearm below is the hand which consists of a number of small bones connected at the wrist with a small gliding joint made up of innumerable tiny bones called carpals.

The lower extremity consists of a big thigh bone called the femur. This is the biggest single bone one on each thigh, which bears almost the total weight of the body. Below the thigh is the leg which consists of two bones, the tibia and fibula. They are connected with the femur at the knee joint along with the knee cap called the patella. Attached to the lower end of the leg we have the foot consisting of a large number of small bones which are connected with the lower and of the leg by a hinge joint.

The skeletal system which I have explained above is very vital because it is the most important framework of the body. It is the framework which gives the human body its distinctive shape and normally erect posture. Any defect in the skeletal system not attended to in the early age will lead to deformity like hunch back, flat foot, etc.

The next important system in the human body is the Muscular system about 3/7 ths of the body weight. Every bone has a number of muscles attached to it. In all, there are about 500 separate muscles in the body. The body moves under the direction of the central nervous system only by the help of the muscles. It is the muscles which give shape and contour of the body.

Next we come to the Respiratory System. It consists of the nose, the larynx, the wind pipe (trachea), the air tubes (bronchi) and the lungs. Each bronchus enters a lung and then divides and sub-divides again and again to end in hollow air cells called alveoli. The lungs are the essential organs of respiration. They are two in number one on each side within the thorax, and separated from each other by the heart. The impure blood from the right ventricle of the heart is pumped into the lungs through the pulmonary artery, which divides into two branches, one going to each lung. In the lungs each branch divides again and again into smaller branches which eventually become capillaries. Here this impure blood is oxygenated by the oxygen of the fresh air we breathe. The blood thus oxygenated or purified is collected again in small veins, which unite to form bigger ones till they all come together in the four pulmonary veins that take this oxygenated blood back to the left ventricle of the heart, from where it is circulated to all parts of the body.

In normal breathing once in four seconds the lungs are made to expand when air rushes into them from the upper air passages. During exercise, owing to the bigger supply of exygen which is needed, respiration takes place at a faster rate. In respiration it is observed that women have their thorax muscles more while men make greater use of the diaphragm. If women's breathing were abdominal, the diaphragm would press too heavily on the foetus during pregnancy.

We now come to the Circulatory System. The circulatory system sends the blood to every part of the body. The main work of this system is done by the heart, a hollow sac weighing about 10 ozs., situated in the left side of the chest in between the two lungs. The heart is divided into two parts, the right and the left, each being again subdivided into the upper and the lower chambers. The left side pumps out the purified blood to the various organs of the body through the Aorta and its branches, whereas in the right side the impure blood comes and empties from the other parts of the body, through veins. This impure blood is pumped through the pulmonary artery into the lungs where it is oxygenated and the purified blood is again taken back to the heart through the pulmonary vein as already explained in the Respiratory System. The circulatory system is very important for the first aider because he must at least know how the heart works. Unless he knows this it will be very difficult to control bleeding. The artery is a tube which carries good blood from the heart to the various organs of the body. When it is cut blood spurts out with a terrific force.

The vein is another small tube through which the impure blood is carried back to the heart. Usually when the vein is cut there will not be the same force of bleeding as in the case of the artery. In the circulatory system there is another smaller system called the portal system collecting impure blood from the abdominal part of the body.

The next important system of the body is the Digestive system. The Digestive tube (alimentary canal) which is about 30 feet long, extends from the mouth to the anus. It consists of the following parts: The mouth, the throat, the esophagus or gullet, the stomach, the small intestine consisting of the duodenum, jejunum and ileum, the large intestine consisting of the ascending colon, transverse colon and descending colon, the rectum and the anus.

The first stage of digestion is the grinding up of the food by the teeth. Here the food is mixed with the saliva produced from the salivary glands and the food is made into a paste which can be readily swallowed.

Mixed with saliva, the food begins its-passage down to the stomach through the gullet. In the stomach the food is mixed with another juice known as the gastric fluid. This fluid is made up of pepsin, rennin and a little hydrochloric acid. Secretion of the gastric juice begins only when the food reaches the stomach. The food normally remains in the stomach for about three hours during which time it is converted into chyme.

The chyme now passes on to the duodenum, the upper part of the small intestine through the opening at the stomach called the pylorus. In the duodenum, the chyme is digested with the aid of two juices, the bile brought from the liver and the pancreatic juice from the pancreas. In this stage of digestion the chyme becomes very much milky and is now called chyle.

From the small intestine what remains of the chyle is passed on to the large intestine through a valve called the illo-caocal. The large intestine absrobs the remaining nutriment and water from the chyle, leaving a residue containing bacteria of one kind and another and indigestible fragments of food such as fruit skins, seeds, etc. This residue is expelled from time to time, through the discharge pipe or the rectum.

(To be continued)

MISCELLANEOUS

SRI KRISHNA LEELA

By Sree K. S. Ramaswamy Sastriar, B.A.. B.L.,
(Retired District Judge)

(Continued from the Previous Issue)

Act I — Scene 11

(The saints and sages go to the milk ocean along with the earth Goddess and Brahma and other Gods and pray for Vishnu's grace.)

The Gods:

We bow to thee thus low, O God supreme!
Thou reignest in thy glory great alone,
As sun in sky. Our constellated lights
With borrowed radiance shine, O father bright!
The scripture's lifted finger shows thy feet.
The earth had need of thy descending grace.

The earth Goddess:

O Lord, I crave thy sweet compassionate look.
I weary of the load of sin that evil men
Have laid upon my patient suffering frame
Come like a tempest sweeping ill away
And usher a new dawn of love and peace.

The sages and saints:

You are our refuge and our treasure sweet

Who else is there to wipe our streaming eyes ?
Thy word is Law : Thy love is paradise
To us. We cling unto thy lotus feet.

The Lord :

Whenever good is overborne by ill
I take My birth to save the good and pure
And punish evildoers and establish right.
Soon shall Amnanta and myself be born
To quell the might of sin and love restore.

Act I Scene 12

(Enter Vasudeva and Devaki in prison)

Vasudeva :

Beloved ! I see a shining splendour new
About thee now. A new and heavenly light
Shines in thy eyes and floods thy being bright.
It that predicted time now come when God
Will make us blessed now and glad for e'er
By shining like a flame from thy frame's lamp ?

Devaki :

A brightness new shines from thy frame as well,
As when a lighted lamp is taken down
The street those whom it nears are clad in light.

(Vasudeva and Devaki then pray to God)

O gracious Lord ! we praise thy mercy great
Which chose our worthless frames as channel sweet
For the sweet Ganga of Thy grave to flow.
O gladden soon our seeking hungry eyes
With vision of Eternal Loveliness !
O gladden soon our seeking thirsting ears
With melodies from thy sweet heavenly flute !
O gladden soon over seeking loving hearts
With adoration of Thy Love and Grace !

Act I Scene 13

(The gods Brahma, Siva, Indra and others assemble in the prison and praise the grace of the Lord)

The gods :

Thy grace, O Lord hath brought thee unto the earth
To work thy will divine, we praise thy birth
Which brings to all the world the gift of peace
And virtue's victory. O thou of lotus face
And lotus eyes and lotus hands and feet !
Who loves thy feet is fit for paralise.
What joy is Earth's that he should feel the touch
Of thy most gracious feet ! Why joy is ours
To see the manifestations of thy power !
Thy name shall ring through far off unknown time
Like silver bell rung in a summer night !
May all the worlds adore thy perfect grace
And kiss thy feet and gaze upon thy face !

Act I Scene 14

(In the prison—Enter Vasudeva and Devaki and the Lord just born showing Himself His true form)

Vasudeva :

In this auspicious time it hath pleased thee,
O Lord ! to crown as with this ecsacy
The sky is now half-lid with gracious clouds.
A cool and gragrant breeze is blowing soft.
The earth is full of tremors of delight
Lide full moon born in waiting eastern skies
Hast there now come—for-armed and lotus eyed,
With heavenly splendour flashing from thy frame
Like rain cloud fair lit by thy yellow silk
As by a lightning bright. I now rejoice
With joy exceeding bounds of human speech.

Devaki :

What joy is mine that I within my frame
Should bear the father of the Universe !
But yet I have a fear the Kamsa soon
Will come and kill my only joy in life.
O lord become a darling human child
And veil thy glory by thy loving Grace.

The Lord :

I have been born as son to you, for love
Hath power to draw me from my highest heaven.
Your seventh child through my Maya's mighty power
Is born in Gokula to Rohini.
O Vasudeva ! take me there at once
And wait my coming here in sixteenth year
To free the world and you from Kamsa's power
In Gokul Maya hath been born as Nanda's child
Tonight by my divine command. Bring here
That child and leave me soon in Gokula.

Act I Scene 15

(Vasudeva in Gokula in Nanda's house with Sri Krishna in his hand)

Vasudeva :

Who can resist His sweet divine decrees !
When I at His command the babe divine
Bore from the prison, bolted massive doors
Selfopened stood. The clouded skies above
Sent gentle showers which lonely made my path
The rolling waters of the Yamuna
Made way, e'en as the Ocean showed on way
To Rama. Must I leave this child divine
And go back hungering for his slectar touch ?
I must, for what He wills for us is best.

(He kisses Sri Krishna and places the child in the cradle and takes yoga Maya back born to Yasoda and goes away)

All lie asleep. But His bright sleepless will
Is'er awake, and I His servant true,
Now by His grace blessed with His fatherhood,
Go back with heart lit by sweet memories
And passioning peace and perfect estacies.

Act I Scene 16

(Enter Vasudeva and Devaki in their cell with yoga maya in Devaki's hands)

Devaki :

What veiled godhead shines in this sweet child !
But yet my love goes forth to Krishna sweet
Cloudlined, with lotus eyes and hands and feet,
And benignant smile and loving heart
What shall I see his blessed form again !

(She cried)

Vasudeva :

What else can bind the Free to human hearts
But Love ? Let us devoutly pray and wait

(Enter King Kamsa in haste)

Kamsa :

I have just learnt my foe's most hated birth
Bring forth the child.

Devaki :

O spare this lovely babe !

Kamsa :

(He snatches it and dashes it on a slab to kill it. But the Devi rises in glory from his arms and shines in the mid air eight armed and divine).

Yoga Maya :

O evil hearted fool ! Why persecute
The helpless pure. Your foe is born and thrives
And soon will shatter wrong upon its throne
And then the good will come into their own
And seated in new power will rejoice
And praise the Lord with praying heart and voice.

(To be continued)

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